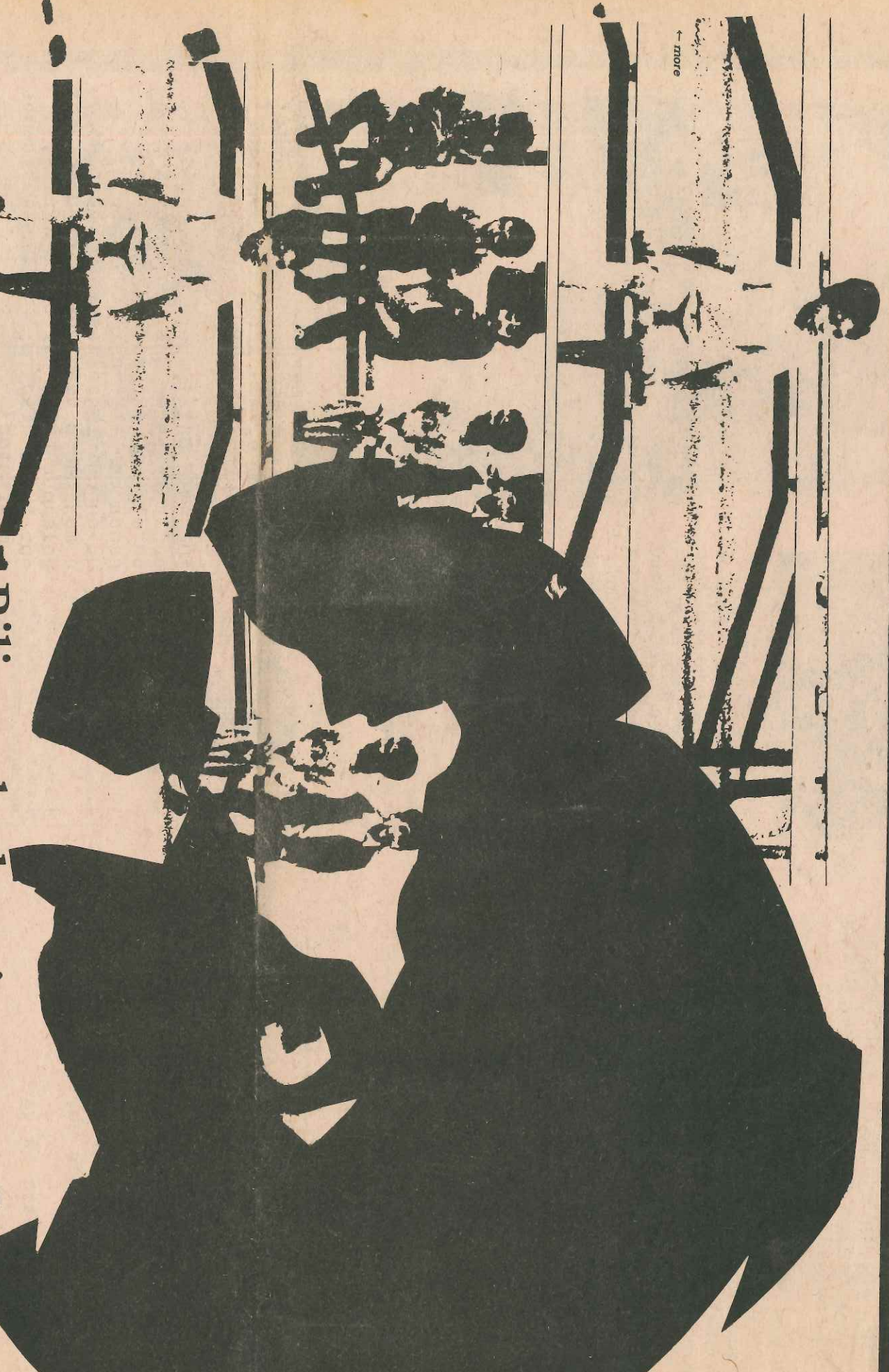




Julio 74

# ADELANTE RAZA

ORGANO DE INFORMACION Y  
MOVIMIENTO DE LIBERACION

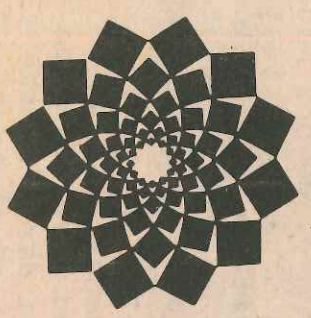


← more

## Bilingual education: The national perspective

María Medina Swanson

Illinois Bilingual Education Service Center



*An exciting discovery*

The excitement is generated by the realization that children from linguistic and ethnic minorities are not linguistically and culturally deprived, that by age five they too have mastered all the basic phonology and major grammatical structures of their language, that they too have been learning about themselves and the world around them, that when they come to school they too are ready to begin acquiring the various concepts and skills our educational system deems necessary, and that these concepts and skills are being learned in a language other than English—the child's native language.

The discovery is bilingual education.

### *Bilingual education: Basic information*

*Bilingualism* is the ability to understand and communicate in two languages and to function in each language independently of the other. A child who has two language systems is *bilingual*. He may have equal



# COMENTARIOS...

Farmworkers. A laborious job. A discouraging one, at times. But one which also builds pride in nuestra gente. We can do for ourselves.

The wine I bought for supper today was harvest with sweat of a hundred migrants under a blazing sun-- The salad on the table; lettuce, onions, cucumbers, and tomatoes had the touch of migrant hands--for who else, but farmworkers would stoop in the fields of California, Wisconsin and Illinois?

Sugar beets, cotton, soybeans, and corn; all crops I've worked in are now remnants of the past I found myself in--Now I only have the memories of my friends that remain:

There is always Joy of an addition to the family and the continuation of respect for the elders (always room for one room); the happiness of sharing is never-ending; and never is there sadness of being alone nor of lacking worldly possessions. We can do for each other.

M. Anita S.

## SIEMPRE HAY POR QUÉ VIVIR

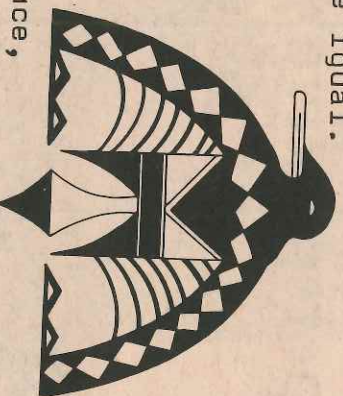
Siempre hay por qué vivir,  
Porque luchar;

Siempre hay por quién sufrir,  
Y a quién amar;

Al final los obras quedan,  
Las gentes se van

Otras que vienen las continuarán,  
La vida sigue igual.

Unos que nacen,  
Otros morirán;  
Unos que rien,  
Otros lloran;



Aguas sin cauce,  
rios sin mar,  
Penas y glorias,  
guerras y paz.

Pocos amigos  
Que son de verdad;  
Cuantos alagan si triunfamos,  
Y si fracasas bien comprenderas,  
Los buenos quedan,

Los demas se van.

## Human Dignity Is Reaffirmed

By Cesar Chavez  
President, OFWA



### Belief of Farm Workers

Why do farm workers engage in costly strikes against seemingly insurmountable odds--marches, fasting, praying, jailings, beatings, exposing themselves to real violence? Because they too believe in saying yes to man's dignity. Saying yes to man's dignity means getting into trouble in the eyes of those who don't understand, in the eyes of the comfortable, frequently in the eyes of one's closest friends.

The struggle to say yes to man's dignity is indeed difficult. But it should be as natural as eating, as effortless as sleeping. There should not be a question about saying yes to justice, but we are often afraid.



De la manera mas atenta y con el respeto que merecen los directores de La Raza, me dirijo por especial a la Srita Sanchez.

### LA VERDAD Y LA MENTIRA



ADELANTE RAZA!, pero cómo seguir adelante se el que nos pone la pata en el pescuezo es mejicano? Mejicanos con títulos ... Pregunto: quién quiere aplastarnos, un blanco o mejicanos vendidos? Porquien esta peleando UMOs, por ellos mismos, o por todos nosotros Mexico-Americanos y migrantes?



Y sus servidora, he estado presente en juntas de la mesa directiva, pero no se llevan a cabo lo que por medio de votos aprobó la mesa directiva; es un henredo. Srita Sanchez y lectores me comprenden; solo el nombre de UMOs brilla, adentro es obscuridad como "la boca del lobo".

Para aquellas personas que no les guste que la verdad vaya saliendo un consejo le voy a dar: "if the dose is nasty, swallow it fast".

Mil disculpas pido a muchos trabajadores de UMOs, honrados y sinceros, que verdaderamente están trabajando por el bien del migrante, pero se encuentran confusos y tienen que hacer lo que se les dice.

ADELANTE RAZA! Y animo que la mentira dura mientras que la verdad llega. Si UMOs quiere discutir que pongan fecha, lugar y hora.

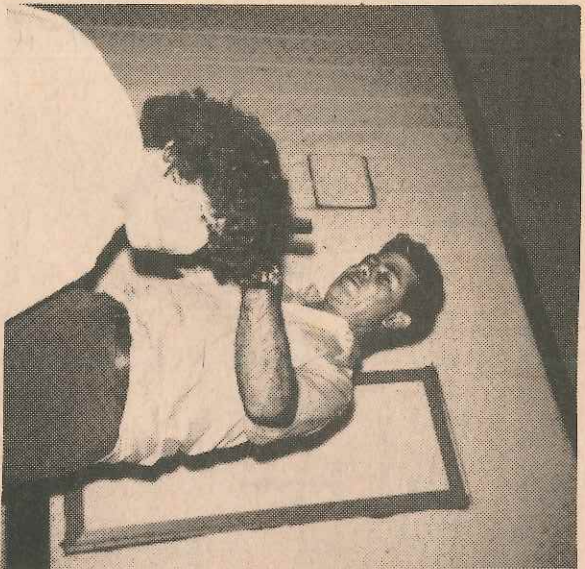
Ignorance is not the problem; is not knowing when we are ignorant, that causes the difficulty.



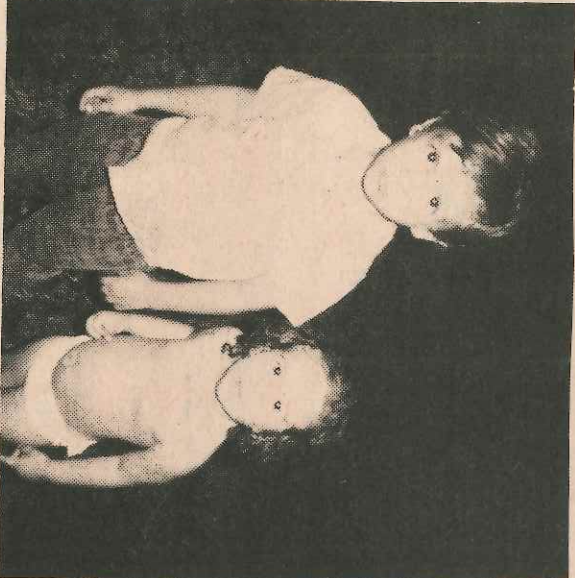
Sus Attas.S.S.  
Ange Macia y Sra Garcia  
Fond du Lac



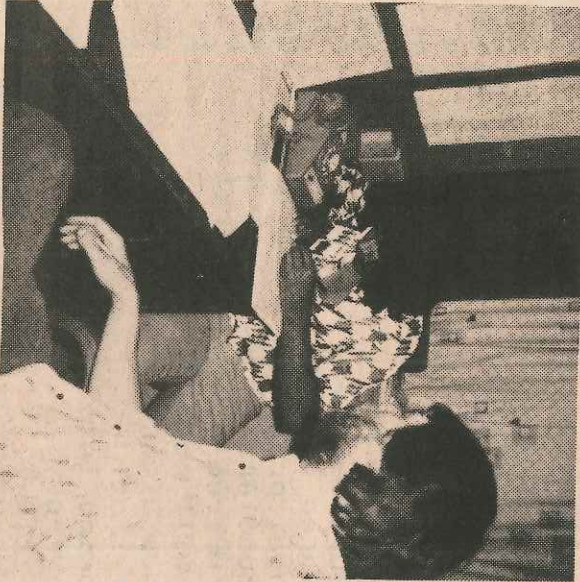
# NOTICIAS DE NUESTRO PUEBLO



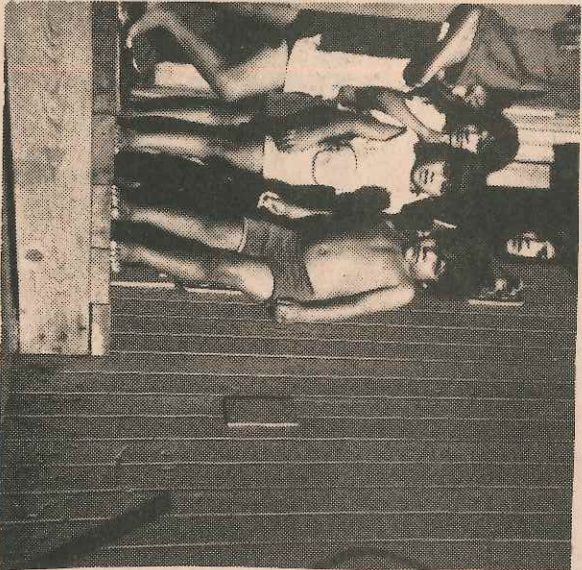
Javier Cortes, 14 años, se prepara para la temporada de trabajo con un corte de pelo.



Yolanda y su hermanito Armando Trevino (de Weslaco, Tejas) en el Campo de Gillett.



La oficina de UMOS en Oconto con James Weber y Francisco Esparsa asiste nuestra gente.



Algunos chiquillos del Campo Verde en Lena salen a saludar a nuestro fotógrafo.

## State to study migrant need for education

Post-Crescent Madison bureau

MADISON — The state vocational and technical school system believes it can do more for the migrant worker in Wisconsin, including those who will return to their homes elsewhere after a crop harvesting and processing season and the substantial number that tends to be absorbed into the permanent Wisconsin population.

With collaboration by the University of Wisconsin Extension service, the state Board of Vocational Education has provided funds for a survey of more than 500 workers in canning and farming camps, randomly chosen throughout the state, by a seven-person team. The University of Wisconsin-Milwaukee is in direct charge of the study.

Eugene Lehmann, director of the vocational school system, said the objective is to identify training needs of the migrants for their jobs in the harvesting and processing of Wisconsin crops, in view of changes in methods and technology.

Another objective is the collection of data on that part of the migrant worker population and dependents that tends to remain in Wisconsin permanently, but often is handicapped by lack of skills suited to permanent employment.

## Settlement On Migrant Camps OK'd

Three northern Wisconsin cucumber growers have agreed a \$3,500 out of court settlement of a lawsuit brought against them charging they maintained substandard migrant camps in 1972. Ness Flores, attorney for the United Migrant Opportunity Service, (UMOS) said Sunday.

Flores said that the money is being distributed among 125 persons who stayed in the camps.

According to Flores, the three growers are Merne Gilles, of Coleman and Peter Cariveau and Ronald Gagelilo, both of Lena.

They could not be reached for comment.

Flores contended the camps had broken windows, ripped screens, and other alleged violations of state and federal standards.

UMOS, which brought the suit on behalf of the migrants, also charged that the Wisconsin Department of Industry, Labor and Human Relations was lax in inspecting the camps.

A companion suit against the department has not been settled, Flores said.

The suit was filed in Federal Court in Milwaukee in August, 1972, Flores said.

Flores said that the suit was settled in April, 1974, but that the settlement check did not arrive until last week.

He said that the growers also agreed not to use the camps until improvements were made and to refrain from using the US Department of Labor's Interstate Recruitment System for migrant labor.

Flores said that UMOS Executive Director Salvatore Sanchez will announce the settlement at a news conference here at 9:30 a.m. Monday.



The Latino law students at DePaul University have formed an association to increase Spanish speaking enrollment in professional schools, especially law. The Latino Law Student Association is making itself available to interested students in the Chicago area to clarify enrollment and scholarship applications and procedures. Those interested are advised to write: Gilberto M. Galicia, Chairman, Latino Law Student's Association, DePaul College of Law, 25 East Jackson, Chicago, Ill. 60604.

## NSF 1973 Condition report Ready

The 1973 "Condition of Farmworkers and Small farmers" report will be available by June 1, 1974. This report, published annually since 1973 is an overview of the plight of America's small farmer and farmworker during 1973. This report is available without charge by writing to:

Brigid Quinn  
National Sharecroppers Fund  
1145 19th St. N.W. Suit 501  
Washington, D.C. 20036

A listing of 311 organizations funded by the Office of Minority Business Enterprise to provide technical assistance to minorities has been published by the Commerce Department. The groups listed include 149 business development organizations, which provide management and technical assistance, and 20 business resource centers, sponsored by private industry leaders. Copies of the directory are available by writing: Information Center, OMBE, Department of Commerce, Washington, D.C. 20230.

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## U. S. CONGRESS:

Senators Edward Kennedy and Alan Cranston have introduced a bill called the Bilingual Education Reform Act of 1974, which declares that bilingual-bicultural education is the most desirable form of education. The most desirable form of education is the most desirable form of education and appropriate \$135 million to that purpose. President Nixon is reported to have threatened to veto it.

## TEXAS

Recently a law as passed making Bilingual Education mandatory in any school which has at least 20 children with limited English-speaking ability.

This summer, Texas will provide training for some 2000 teachers, to get them ready to teach this September. Bilingual classes in English and Spanish will be provided for 1st grade this year, 2nd grade for 1975-76, 3rd grade for 1976-77 and so on until bilingual programs exist in grades 1 through 6.



# ..Y MAS NOTICIAS

## SHEBOYGAN

In our brief visit to the Chicano community in Sheboygan we had the privilege of attending the Spanish Mass and talking with some of the more concerned members of this community; their comments:

El Senor y la Senora Leopoldo Chapa dijeron que hay bastante gente nueva y que mucha de la gente no se conoce a uno a otro. Y hace falta organizar, juntar la gente para desarrollar liderato religioso y civico. El senor Leopoldo dice que lleva ocho anos trabajando en la State Foundry de Cedar Grove y que hay muchos, como dos mil mejicanos, en Sheboygan y Belgium.

Hablamos asi mismos con Justino Martinez, que es el anunciador de la hora Mejicana del radio y pertenece al Manpower Committee de la region y nos dijo: "llevo dos anos trabajando en Kohler, donde trabajan la mayoria de los mejicanos y anadio nuestros comunidades estan muy activas en el desarrollo de actividades sociales. Tenemos equipos de pelota (Los Twins de Belgium, Las Agilas de Sheboygan, etc.) y hay juego de pelota todos los domingos en el Kiwanis Park de Sheboygan.

Asi mismo hay un baile cada fin de semana unas veces en Sheboygan y otras veces en Belgium, pero de la demas no hay nada. Nos hace falta un encavesado, 'lider' para juntar y pushar a nuestra gente.

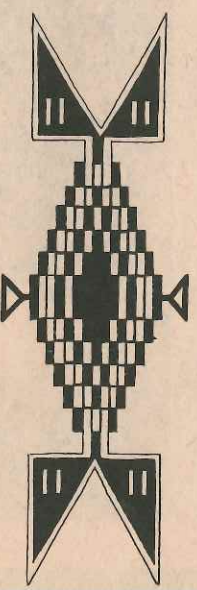
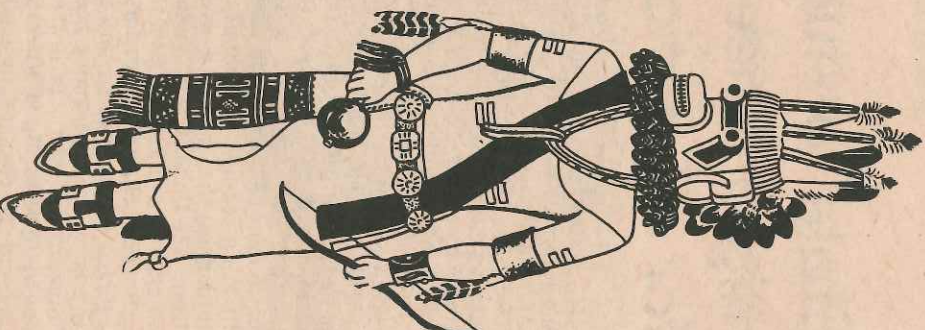
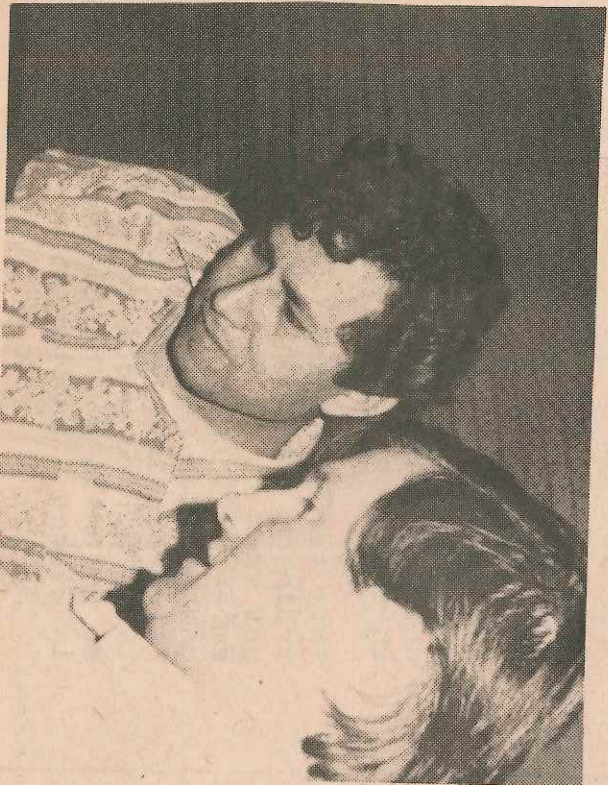
La senora Chapa dijo que ahora estan tratando de conseguir un "Day Care Center" para los ninos de las mammas que quieran trabajar, pero que ella no sabe de otros esfuerzos similares en el area de derechos civiles, ensenanza bilingue, etc.

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Justino Martinez, locutor de radio de Sheboygan con el Padre Pancho discuten las noticias de la comunidad.



## WAUTOMA

ST. JOSEPH PARISH WELCOMES MIGRANT DAY CARE

The Texas Migrant Council (T.M.C.) will be setting up a day care center for area migrants at St. Joseph Parish Hall,, Wautoma. The Parish Council granted the request for the rental of the hall as presented by Juan Cortez of the TMC on July 3. The day care will run through September, then return to the Valley in Texas in October where it will again open to service the same Valley migrants through the winter months.

The day care center at St. Joseph will help fill a great need. Camps near Wautoma whose children attend the Berlin migrant school program have no provision for toddlers under 3. These camps serviced by the Plainfield program will have a great need for a day care after August 9, the ending of that program. With pickles being late this year, work will be heavy right at the time the Title I Migrant programs end. The day care at Wautoma will be of great help to area migrant families.

### DOORS OPEN TO TEENS IN WAUTOMA

Every Friday evening from 7-10 p.m. migrant and anglo youth may drop in at St. Joseph Parish hall, Wautoma for an evening of sports games, dancing, refreshments. The youth center began this summer through the efforts of the migrant apostolate team of the Green Bay Diocese and, in particular, of Michael Shelley, a Jesuit scholastic working with the team for a second summer. The center offers an opportunity for teens to get together and enjoy themselves. Before the center opened there was no place for young people beyond local bars. Over the month since its opening, attendance at the center has grown from 10 to 80 or more teens. More are welcome.

### D R O P I N N

Drop Inn, located in what used to be the office of La Raza and UMOS, alongside the Clinica de Los Campesinos, Wautoma is now a place for the people waiting for the doctor or for other members of the family at the clinic. Opened this summer and staffed during doctor's hours by the migrant apostolate team, Drop INN provides a opportunity for friendly chatting, cold or hot drink, viewing films reflecting quality of life scripture discussions and bible stories for children.

Everyone is welcome to drop in between 3-5pm, 6-7pm on Monday, Wednesday, and Friday and between 3 to 5pm on Sunday.





## Bilingual education: The national perspective/Swanson

skills in both but is usually more proficient in one than the other.

A *bicultural* child is able to function in either of two cultures and to shift from one to the other as he chooses or as the occasion demands. *Bilingual education* is the use of two languages—one of which is English in the United States—as media of instruction and the incorporation of two cultures—one of which is the culture of the child from non-English background—into the school curriculum. It is *not* merely “foreign language” teaching. It is *not* merely teaching English to children who speak other languages. It is *not* merely “education for bilinguals.”

A *bilingual education program* is a program carefully designed to meet the individual needs of children. It includes the following elements:

- use of the child's home language to initiate him to the school environment
- development of language skills in the child's home language
- development of language skills in the child's second language
- use of the child's dominant language to teach him subject-matter concepts
- use of the child's second language to teach him subject-matter concepts
- development of the child's self-esteem, positive identity with his cultural heritage, self-assurance and confidence, and a legitimate pride in both cultures
- involvement of parents in all aspects of the program—planning, implementation, evaluation.

the current interest in bilingual programs dates back only to 1963 when the Dade County Public Schools, in order to meet the special needs of the increasing number of Cuban children enrolling in the school system, established at the Coral Way School the first bilingual program in the United States since World War I (Andersson and Boyer, 8). Furthermore, it was not until 1967 that Congress acted in favor of bilingual education by passing the Bilingual Education Act, which as Title VII of the Elementary and Secondary Education Act, allocated funds for bilingual programs.

### *Bilingual education today: An overview*

In establishing bilingual education programs a great many changes have had to take place, not only in school programs but in state laws, educational philosophies, and cultural values and attitudes. An overview of bilingual education, therefore, cannot limit itself to the development of programs; it must take into account the impact of these programs on the educational process, society, and government.

### *Bilingual program data*

To what extent, then, have bilingual programs been replicated nationally? At present the exact figures are not available because the data are scattered among an assortment of funding agencies. However, in an effort to remedy this situation the Center for Applied Linguistics has recently undertaken the preparation of a directory listing national bilingual programs (Brisk, 26). Although data are still being gathered, Brisk estimates that approximately 450 to 500 bilingual programs are presently operating in the United States. Of these, 216 are supported by Title VII federal funds; between 200 and 250 are financed by state and local funds, special grants, and private endowments.

### *The nonethnic majority*

Since bilingual programs have been in existence less than four years, it is not surprising that middle-class Anglo America is practically unaware of their existence. The obvious reason for this situation is that since the ethnic majority generally lives in a different neighborhood with children attending different schools, there is virtually no contact with representatives of the ethnic minority. Even in areas with sizable representation of the ethnic group, for example the southwestern United States, the spheres of activity for both groups remain quite separate.

In the recent upsurge of ethnic pride and aggressive assertion of personal dignity among long-time oppressed groups such as the Mexican-American, Puerto Rican, American Indian, and Franco-American, the Anglo community has assumed a tolerant but rather superior and distant attitude. Their response to the current emphasis on cultural diversity and cultural pluralism in general is lack of concern. Only when the “territorial” laws are violated (when the ethnic group “gets out of hand” and demands fair housing, fair employment practices, better school programs for their children) do the ethnocentric qualities of the Anglo majority come to the surface.

### *The American school*

Unlike the Anglo community whose values and attitudes they harbor, school administrators and teachers in districts with any number of children from non-English-speaking ethnic minorities have had to acknowledge at least that these children experience special problems in American schools. These problems have been traditionally attributed to the child's linguistic and cultural ties. Since the school system has been designed substantially by Anglos for Anglos, it is geared to meet the needs of the ethnic majority. The intrusion of children from homes where a different language is spoken and different attitudes and values are held is viewed as a threat to the attainment of the school's goals.

### *Lower self-concept*

Aragón (10) illustrates similar situations, common during a given school day, that result in unintentional implications that the child's culture is not so good as the Anglo culture. By failing to incorporate ethnic-related experiences into the classroom, the school is in fact telling the child that his language and his culture are of no concern to them, and hence they have no value. Aragón contends that the self-concept of the minority child becomes progressively more negative the longer he is in school.

The minority student wants to be educated, but to achieve education he must reject that which is dearest to him (Ramírez, 101). The lack of success of the various attempts of American schools to eliminate the bilingual-bicultural problem can be attributed to the ethnocentric attitude prevalent in approaching the ethnic minority. As Ballesteros (15) so aptly states:

The real problem in our society today—and therefore the real problem in education today—is not the “Mexican-American problem,” nor the “Puerto Rican problem,” nor the “Cuban problem,” it is the “Anglo-point-of-view problem.” The viewpoint determines what happens in the school—what emphasis will be given or denied racial, cultural, and language values. It is this point of view that labels Mexican-American, Puerto Rican and Cuban students “disadvantaged,” “handicapped,” and “deprived,” because the school does not understand their language and culture (p. 26).

If our educational system is truly committed to meeting the needs of ethnic minority children, it must discard the present approaches and seek new alternatives. Arciniegas (11) proposes that the one viable alternative is a more humanistic response to the demands and needs of culturally different students:

- 1 School systems must accept and demonstrate in educational form and practice an authentic commitment to a pluralistic model of society.
- 2 The school must be organized as a microcosm of the “ideal” society we want to build.
- 3 Schools must emphasize teacher-student and family-student influences in shaping instructional programs. Student-to-student and intercultural group interactions should be accepted parts of the curriculum.
- 4 The school must recognize that both low- and high-socioeconomic students will benefit from interethnic experiences as well as from communication across class, racial, and ethnic lines.
- 5 School systems need to incorporate what the ethnic community has to offer in planned learning experiences for all youngsters.
- 6 School systems must involve themselves in city, state, and federal plans to improve the opportunity structure of society in general for ethnic minority groups.

In recent months I have had the opportunity to observe a community in action. A dedicated, well-organized group of Mexican-American parents in a midwestern community, led by a concerned school janitor, was able to “convince” an insensitive and definitely recalcitrant school administration that Spanish-speaking children in the schools had special needs, that the school system was not meeting these needs, that the solutions the school had proposed to improve the situation were inadequate, that a bilingual-education program would provide the best answer to the needs of Spanish-speaking children, and a proposal for a bilingual program should be submitted to the State Education Department. Unlike the Texas group, the Mexican-American community in this case had the added disadvantage of being a very small minority; yet, due to the personal commitment and determination of each individual, they were successful in accomplishing their goal.



Spolsky and Holm (122) note that for the first time in the history of Indian education, the Navajo community is exerting pressure on the Bureau of Indian Affairs and state school systems to pay more attention to their educational needs and wishes. They want the Navajo language to be used throughout the schools; they want to become literate in their language; they want their language and heritage maintained. Furthermore, the Navajo community through organizations like the Dine Bi'Ola, is exerting pressure to control its own schools.

### *The politics of bilingual education*

As members of the teaching profession—conditioned to disassociating ourselves, at least in the classroom, from the political arena—we tend to overlook the close relationship that exists between education and politics. Yet, not only is education an extremely important issue in local, state, and federal politics, but it is in itself a highly political activity. Nearly every school district has a school board comprised of individuals who must campaign for election and therefore must be responsive and responsible to their electorate—the voters whose children attend schools in that particular community (Cárdenas, 28).

The involvement of the federal government in the establishment of bilingual programs was not an arbitrary decision formulated by top-level officials but the work of dedicated politicians responding to the special needs of their constituents. The Bilingual Education Act of 1967 was a response to the reality that the children of voters from certain ethnic minorities were being short-changed by the typical American education process. The real political power necessary to effect changes in public institutions does not lie within a particular government agency or a powerful figure. The political force behind bilingual education, whether at the local, state, or national level, is the emerging voice of the ethnic community.

When Congress passed the Bilingual Education Act in 1967, it also authorized funds of \$400 million over a six-year period for the support of bilingual programs. In view of the five million children needing bilingual education this sum was far from excessive. Even so, authorization is not the same thing as appropriation when it comes to Congressional action. Both Andersson (6) and Badillo (13) highlight the discrepancies between the amount authorized and the funds appropriated each year since the passage of the Act. Including the amount appropriated for 1973-74, the sum total of the appropriation for bilingual-bicultural education is \$123 million or roughly 30 percent of the authorized \$400 million (Peña, 91). The passage of the grossly inadequate sums, Badillo (13) reflects, is an indication of the failure of many senators and representatives in Congress to understand really what bilingual education is all about. If the situation is to be remedied, broad-based political backing for bilingual education must be initiated at the local level to lobby for increased appropriations.

Perhaps the greatest accomplishment of Title VII has been the leadership that it has provided in encouraging state and local governments to move in the direction of bilingual education. As a result, the political activity in bilingual education is now shifting from the national to the state level. The volume of legislation that is currently going through 17 separate state legislatures is indeed impressive. There are bills to allow bilingual instruction, bills to make bilingual education mandatory, and appropriation bills requesting state funds for bilingual programs.

In Massachusetts compulsory bilingual education has been in effect since 1972. Any school district in the state having 20 or more children from the same non-English-speaking background is required by law to provide bilingual education. Assistance and reimbursement are provided by the State Bilingual Office (Mazzone, 77). Bills mandating bilingual education have recently passed in Texas and New Mexico; others are pending in Colorado, Illinois, and New York. A number of states have appropriated funds for bilingual education: Illinois, one of the first states to provide funds for bilingual programs (over \$3 million within the past two years) is spending \$6 million for 1973-74. Texas recently appropriated \$6,500,000 for a two-year period; in California the sum of \$5 million was also approved for a two-year period; and Alaska has appropriated \$200,000 for bilingual education. The Virgin Islands and Pennsylvania have likewise set aside funds for bilingual programs. Other states involved in legislation for bilingual education are Connecticut, Louisiana, Maine, Nevada, Oregon, Washington, and New Hampshire (Peña, 91).

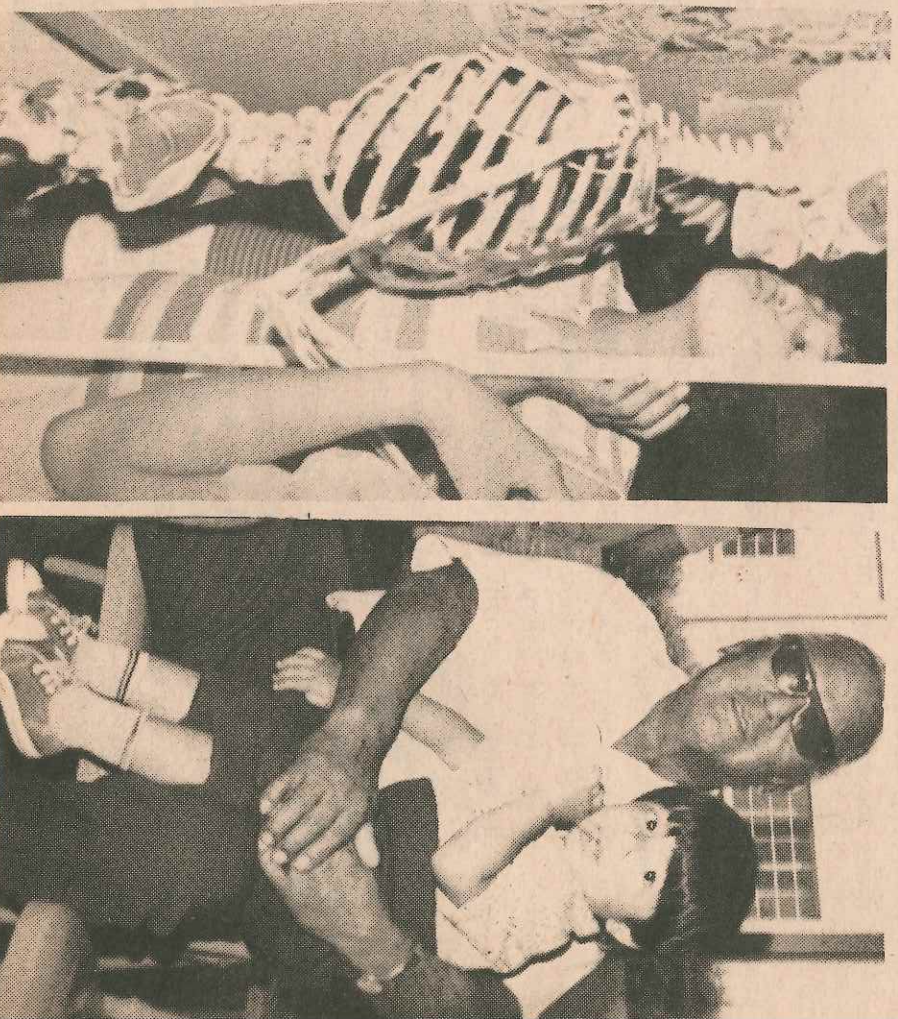
Although the active support of bilingual education at the state level is heartening, a great deal of ground work still needs to be done to insure passage of legislation. García and Truán (53), both authors of

### *References, Bilingual education: the national perspective*

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- 11 Arciniegas, Tomás. "The Ethnocentric Response of Public Education to the Chicano: Implications for School Administrators," IX 1-69 in Manuel Reyes Mazón, ed., *Adelante: An Emerging Design for Mexican-American Education*. Austin: University of Texas, Center for Communication Research, 1972.
- 101 Ramírez, Manuel, III "Cultural Democracy: A New Philosophy for Educating the Mexican-American Child." *The National Elementary Principal* 50,ii(1970):45-46.

YO TENGO  
DER ECHO

YA MI CULTURA  
A MI IDIOMA





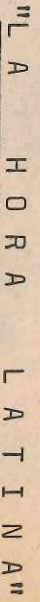


# LA VOZ DE LA RAZA

W D U X - Waupaca  
800 AM/ 92.7 FM

Todos Los Domingos  
De 7pm a 8pm

Director: Pancho Oyarbide Y  
La Juventud de Tlile I



W O C O - OCONTO  
1260 AM/107.1 FM

Lunes Por Viernes  
7:10PM - 7:45PM

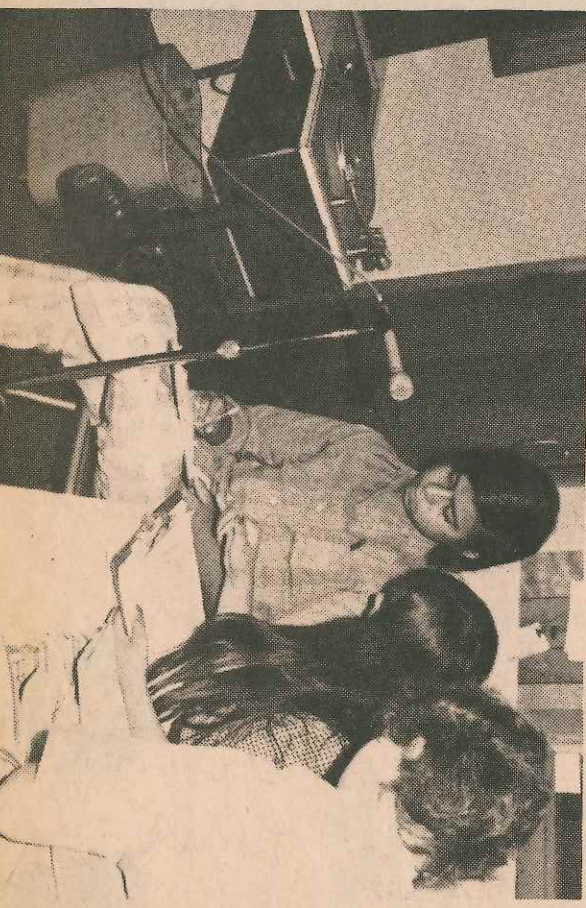


"PROGRAMA DE BERLIN"

W I S S - Berlin  
91 AM de sus Radios

Jueves 6pm a 7pm  
Domingos 4pm a 5pm

Director: Juan Sanchez





## THE NEWEST AMERICANS: A SECOND "SPANISH INVASION"



(Editor's Note: El Señor Ramirez has continually helped those in need. He served as the President of the Board of La Raza, Inc., which consists of twenty-five board members representing the eight-county area covered by La Raza, Inc. Here he is pictured with son-in-law Carlos; daughter Eva; his wife, Leonore, and son Roy in front of their Appleton home.).



U. S. NEWS & WORLD REPORT, July 8, 1974

**At a rate of more than half a million a year, Latin immigrants are spreading across U. S.—with increasing impact on the nation's life and culture.**

Great waves of Latin-American immigrants appear well along the way to accomplishing what their Spanish ancestors couldn't: the "conquest" of North America.

Already the nation's second-largest minority, America's Spanish-speaking population—estimated at 12 million or more—is increasing by more than a half million a year. The total may reach 1 million permanent newcomers annually by 1978.

By 1990, some Government officials predict, the country's Latin community may outstrip the black population to become the largest minority in the U. S.

"The implications for this country are enormous," declares Henry M. Ramirez, chairman of the U. S. Government's Cabinet Committee on Opportunities for Spanish Speaking People. "Not too far in the future, many areas will have Spanish-speaking majorities, and Latin-American culture will make a very deep impression on the mainstream of U. S. society."

Some Government officials believe that the Latin imprint on over-all American culture will be as great as or greater than that made by the blacks in the 1960s and early 1970s.

"It will not be just a tacos-and-tamale impact," a Washington, D. C., sociologist contends. "Music, philosophy, literature and the whole approach to life will have an increasing Latin flavor."

The changes, according to scholars, will be mainly the result of two developments: fast-growing immigration—much of it illegal—from Mexico and Central America, and increasing ethnic pride.

**The "wetbacks."** Life often is even more difficult for the tens of thousands who illegally enter the U. S. every year. They frequently work in hot fields from dawn until dusk and share cramped huts at night.

They are afraid to complain, knowing they could be handed over to immigration authorities and sent back to even more hopeless conditions at home.

Even so, many former wetbacks have managed to surmount the obstacles. Victor Ramirez, of Appleton, Wis., is among those who have succeeded—and brought a Latin-American flavor to communities where such influence once was unknown.

After illegally crossing the Texas border, he almost immediately went to work on a cotton farm. He recalls:

"My first ambition was to bring my wife, Leonore, from Mexico to a place where there would be work and food. But when I first crossed the river and had worked a whole day in Texas, I earned less than a dollar, and I discovered I was not fit to speak with the people of the town. I sat down and cried."

After three years of picking cotton from 6 a.m. to 6 p.m., he became a foreman. His boss helped with visas allowing him and his wife to live legally in the U. S. Together, they worked in the fields—with Mrs. Ramirez often carrying a newborn infant in a sling over her arm—earning about \$5 a day each.

When they were refused a raise, they headed for Wisconsin for agricultural work there. Eventually, they saved \$2,000 for a down payment on a house, and Mr. Ramirez found employment as a garbage collector at \$4.25 an hour.

After work, he paints in oils, teaches a bilingual class in driver's education and helps other Latinos find jobs.

"There is still discrimination from people who don't know me personally," he says. "Sometimes people call me 'Nigger' or 'Taco.' Some try to pick a fight, or refuse to take money from my hand or try to cheat me out of what I pay for."

Nevertheless, he considers himself fortunate and "more of an American than a Mexican now."



## La Ley 982

A continuación publicamos una paráfrasis de la ley Rodino, la cual pasó la Cámara de Diputados el año pasado, pero hasta ahora el Senado no ha tomado ninguna acción.

SEC. 245 (a) La condición de un extranjero que ha sido inspeccionado y admitido en los Estados Unidos, puede ser ajustada por el Procurador General, usando su discreción y bajo las regulaciones que él considere, a las de un extranjero que está legalmente en este país con residencia.

Para dicho ajuste, el extranjero deberá:

(1) - Solicitar ajuste, el extranjero deberá:

(2) - Ser elegible para recibir una visa de inmigrante y para recibir residencia.

(3) - O, ser elegible para recibir una visa de inmigrante al momento que hace dicha solicitud.

SEC. 274 (b) (1) Será ilegal que cualquier firma, agente de dicha firma, o cualquier otra persona recomienda para dar empleo a un extranjero a sabiendas de que éste no está legal en el país, o no ha sido autorizado para trabajar por el Procurador General. Y si la firma emplea a un extranjero sin saber que está en el país ilegalmente, tendrá delito si lo mantiene en el empleo cuando se entere de que el extranjero está ilegal. La firma, el agente de la misma, o cualquier otra persona que emplee o recomiende a un extranjero para un empleo, debe de hacer una investigación de ese extranjero para asegurarse de que está legal en el país. Con este propósito, el Procurador General deberá suministrar formas especiales a las firmas que así lo soliciten, para llenarlos con todos los datos referentes al extranjero. Todo extranjero deberá estar dispuesto a suministrar a las firmas en que trabajan con documentación por escrito y firmadas por el Procurador General, en la que conste que está autorizado para trabajar.

Las violaciones estipuladas por el Procurador General de los Estados Unidos, serán castigadas como sigue:

(1) Presentando una citación a la firma, agente, o persona que refirió al extranjero, informándole de la aparente violación.

(2) Si se inicia un proceso dentro de los dos años posteriores a haber servido dicha citación, y si la firma o demás personas son encontradas culpables de tal violación, se les impondrá una multa de no más de \$500.00 por cada extranjero que haya empleado ilegalmente.

(3) Una penalidad civil se impondrá además después de que la persona acusada de tal violación se le haya dado la oportunidad de una audiencia, que será conducida ante un oficial de inmigración elegido por el Procurador General.

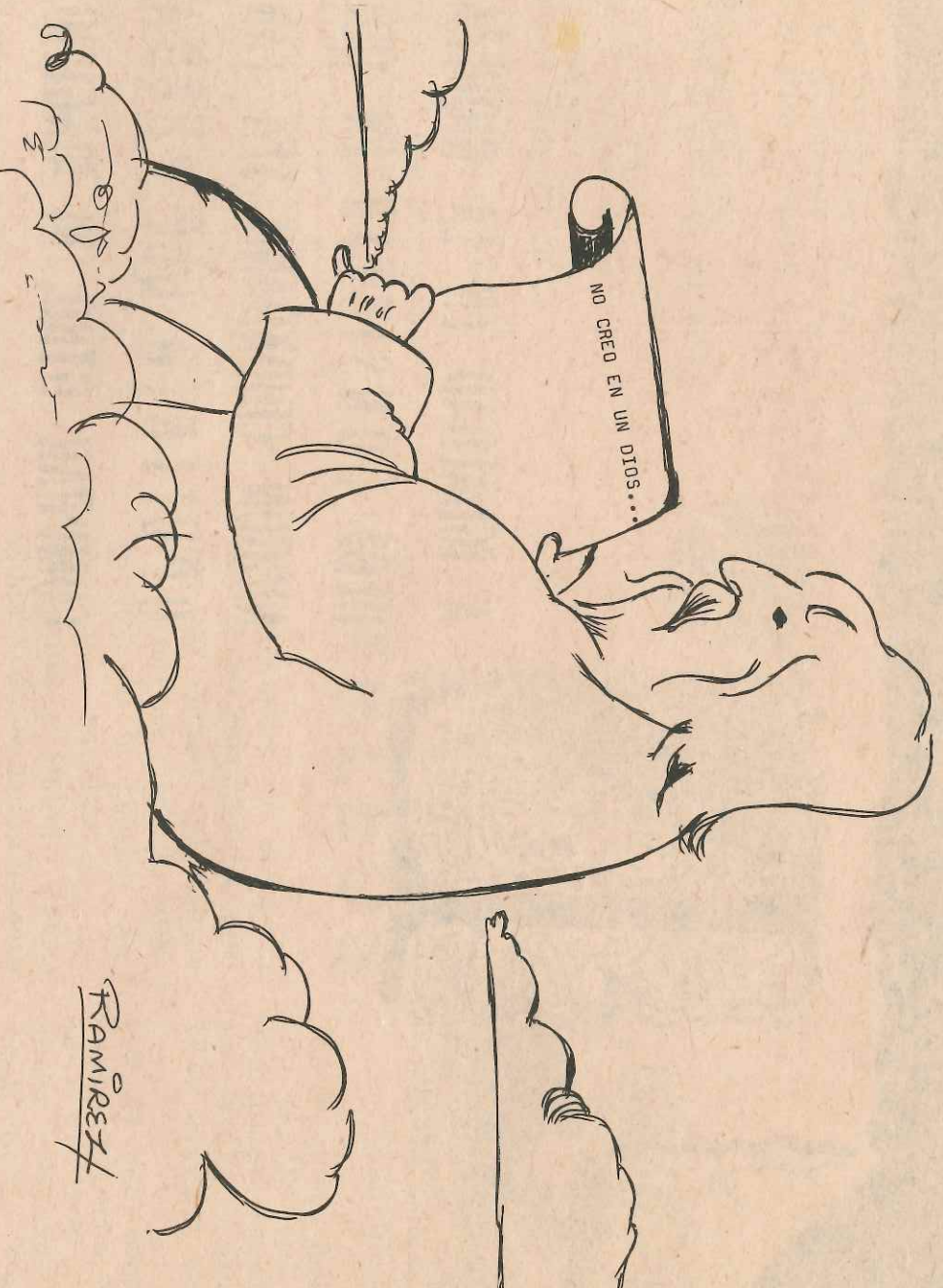
(4) Si la persona contra la cual la penalidad civil es aplicada no cumple con el pago de la misma dentro del tiempo ordenado, el Procurador General hará una demanda judicial por dicha cantidad en una de las Cortes del distrito en los Estados Unidos. La firma o personas acusadas de violación pueden apelar a la demanda, y la investigación se basará en la evidencia y en los hechos encontrados por el Procurador General, y si esta evidencia está bien sustentada en el registro, será conclusiva.

SEC. 274A Cualquier oficial o empleado del Departamento de Salud, Educación y Bienestar social deberá poner al descubierto al Servicio, el nombre y la más reciente dirección de cualquier extranjero, quien dicho oficial o empleado saben que no está legalmente en el país y quien está recibiendo asistencia.

Por otro lado tendrá penalidad todo aquel que a sabiendas fuerce, falsifique, altere, o falsamente cree una visa de inmigrante o no inmigrante, un permiso, tarjeta fronteriza, tarjeta de registro de extranjero, u otros documentos mencionados en los estatutos o regulaciones para entrar o como evidencia de una estancia autorizada en los EE. UU. Tendrá penalidad, el que emite, usa, alenta usar, posee, obtiene, acepta o recibe tal visa u otro documento a sabiendas de que han sido forzados.







PADRE ARIAS, PENSADOR Y ESCRITOR CATÓLICO DE NUESTRO TIEMPO, ESCRIBE:

No, nunca creé en Dios que:

- disfruta en sorprender en el pecado a la persona.
- en un Dios que ama el dolor.
- en un Dios que prende la luz roja y hace alto a toda felicidad humana.
- en un Dios que se hace temer.
- en un Dios que sea monopolio de una iglesia, raza, cultura o casta.
- en un Dios juez que decide nuestra suerte con un libro de reglas en la mano.
- en un Dios incapaz de sonreírse ante las muchas equivocaciones de la persona humana.
- en un Dios incapaz de amar lo que mucha gente desprecia.
- en un Dios incapaz de perdonar lo que muchos condenan.
- en un Dios incapaz de salvar a los excluidos.
- en un Dios que es entendido solamente por sabios, prudentes y adinerados.
- en un Dios que no es temido por los ricos a cuyas puestas yacen los hambrientos y excluidos.
- en un Dios capaz de ser entendido y aceptado por quienes no tienen amor.
- en un Dios reconocido por quienes atienden a misa, mas luego continúan robando y calumniando.
- en un Dios que condena todo sexo.
- en un Dios que dice "Me las vas a pagar".
- en un Dios que se arrepiente de haber cuado libre a la persona.
- en un Dios que prefriere el orden a la justicia.
- en un Dios que bendice al hombre suplicante y no quiere trabajo.
- en un Dios que no siente o dice nada acerca de los problemas que padece la humanidad.
- en un Dios que se preocupa de almas y no de la persona entera.
- en un Dios que dificulta el progreso y la reforma y solo da esperanza para la otra vida.
- en un Dios cuyos seguidores dan la espalda a los problemas de este mundo y miran con indiferencia al la historia del hermano.
- en un Dios que acepta la guerra como interesante o buena.
- en un Dios capaz de fundar una iglesia estatista, inmóvil, incapaz de purificación, perfeccionamiento y progreso.
- en el Dios de esos sacerdotes con respuestas para todo.
- en un Dios que no perdona ciertos pecados.
- en un Dios que acepta y ratifica todo aquello que los sacerdotes dicen de El.
- en un Dios que no tenga mensajes diferentes e individuales para cada persona.
- en un Dios que destruye el mundo y las cosas que ama el hombre en lugar de transformarlas.
- en un Dios que acepta como amigos a aquellos que pasan sobre este mundo sin hacer feliz a alguno.
- en un Dios incapaz de cautivar el corazón de la persona.

No, yo no creo en ese Dios,

Creo en el otro!

... Padre Juan Arias





**A IGUALDAD EN LA RIQUEZA  
DEBE CONSISTIR EN QUE  
NINGUN CIUDADANO SEA TAN  
OPULENTO QUE PUEDA  
COMPRAR OTRO, NI NINGUNO  
TAN POBRE QUE SE VEA  
PRECISADO A VENDERSE."**

## **INFORMACION IMPORTANTE PARA RECLAMANTES ATENDIENDO UNA AUDIENCIA PARA COMPENSACION DE DESEMPLEO**

### **ASISTENCIA**

Usted tiene que estar en la audiencia. Pero, si usted no puede asistir porque tiene una emergencia, pongase en contacto con la Oficina de Empleo más cercana lo más pronto posible para proteger su derecho de fijar otra hora para su audiencia.

### **CANCELACIONES**

Si usted decide que no quiere una audiencia después de haber pedido una, la puede cancelar. Esto significa que usted acepta la última decisión hecha en su demanda. Por favor avíenos lo más pronto posible de la cancelación.

### **ESTE PREPARADO**

Usted puede presentar su propio caso. Si usted hace ésto, escriba antes lo que va a decir en su audiencia para la testificación.

Usted también puede tener un abogado que presente su caso, a su propio gasto, o un compañero de trabajo que sepa los datos y que le pueda ayudar. Si usted quiere la ayuda de un abogado o un amigo, pongase en contacto con ellos lo más pronto posible.

El empleado del Estado que procederá en su audiencia (y que se llama examinador de audiencias) también le va a ayudar a presentar los datos de su caso.

Si usted no habla el idioma inglés, sería aconsejable que venga a la audiencia con un amigo quien pueda ayudar a usted como interprete.

### **TESTIMONIO ADICIONAL**

Si usted tiene testigo, documentos para presentarlos como prueba, o evidencia escrita, que ayudará a resolver su demanda, traígalos.

Los testigos tienen que saber los datos de primera mano. Si todo lo que ellos saben es porque se lo han dicho, en general el testimonio no será admitido.

Declaraciones firmadas por otra persona, en general no se puede usar como evidencia excepto si la persona quien lo escribió está presente en su audiencia para testificar que verdaderamente escribió la declaración.

Si un testigo que usted necesita no quiere presentarse en la audiencia, usted puede pedir a la Oficina de Empleo que haga una orden por escrita ordenando a la persona que se presente. Esta orden por escrita se llama citación, que usted tiene que presentar a la persona, hay penas si la persona lo ignora.

Usted tiene el derecho de interrogar todos los testigos excepto los suyos.

### **REPORTE DE MEDICO**

Si condiciones de salud afectan su caso vea su doctor lo más pronto posible para obtener un reporte (si usted sabe que un reporte se ha presentado al departamento, usted no necesita hacer ésto).

El doctor también puede asistir a la audiencia. Si el doctor no puede asistir, hay una forma especial (Forma Médica 474, Medical Form 474) que usted la puede obtener de la Oficina de Empleo. Después que el doctor haya completado ésta forma, devuélvala a nosotros lo más pronto posible, porque tenemos que mandar una copia al patrón anterior antes de la audiencia.

Su patrón también puede presentar evidencia médica sobre su caso. El doctor que le dio esta información al patrón tiene que estar presente en la audiencia para testificar.

### **PRESENCIA DEL PATRON**

No es necesario que el patrón esté presente en la audiencia si los puntos en disputa se han presentado solamente por el Departamento. Por ejemplo, un patrón no tiene que asistir si el departamento está investigando la razón porque el demandante no se inscribió para trabajo con el Servicio de Empleos del Estado de Wisconsin, o porque no aceptó la oferta de empleo hecha por otro patrón.

Pero sí se pedirá a patrones que tienen datos sobre su caso, que estén presente en la audiencia.

### **LA AUDIENCIA**

Aunque hay algunas excepciones en la información dada atrás de ésta página porque habrán algunos cambios de cuarto, una audiencia típica se conducirá de la siguiente manera.



# Job Prospects

UNITED MIGRANT OPPORTUNITY SERVICES  
202 E. Chistnut St.  
Burlington, Wiscon.

## POSITION OPENING NOTICE

Position Title: Regional Director

Contact: Patricia Navar  
809 W. Greenfield  
Milwaukee, WI.  
phone- 414-671-5700

Closing Date: July 25, 1974

BASIC FUNCTION: The Regional Director is responsible to the Deputy Director for providing direction, supervision, guidance, and support to Area Coordinators in development and implementation of UMOs field operations and programs. He is responsible for the implementation of public relations and resource development programs and for program administration in his assigned region.

JOB LOCATION: Burlington, Wisconsin

Contact: Pat Navar

Closing Date: July 26, 1974

Position Title: Regional Secretary for Burlington

BASIC FUNCTION: Under direct supervision of Regional Director, performs routine to moderately varied clerical and secretarial duties.

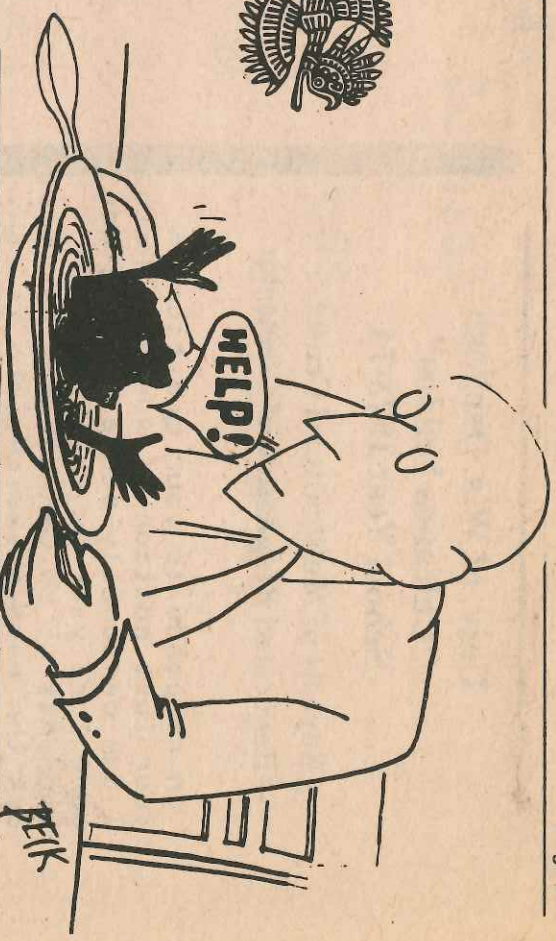
JOB LOCATION: Kenosha Racine Walworth

Contact: Pat Navar

Closing Date: July 25, 1974

Position Title Area Coordinator

BASIC FUNCTION: Under general supervision of the Regional Director, mobilizes communities and resources toward and effective involvement in issues programs and services concerning agricultural migrants. The Area Coordinator is expected to exercise considerable initiative and judgement in development of



## EMPLEOS

### MIGRANT SPECIALISTS

The Migrant Services Division of the Department of Industry, Labor and Human Relations, has hired six Migrant Specialists for the 1974 migrant season.

Due to the reorganization of the Division, the Migrant Specialists will provide a full range of manpower services to migrants and employers. The six Migrant Specialists will be in addition to four full-time permanent positions in Green Bay, Wautoma, Beaver Dam, and Racine areas:

Wautoma, 220 W. Park Street

Fred Johannes (permanent)  
Maria Contreras (LTE)  
Amado Garcia (LTE)

Countries of: Portage, Waupaca, Adams, Waushara, Winnebago, Marquette, and Green Lake.

Beaver Dam, 138 Front Street

Elwood Kiel (permanent)  
Rafael Fernandez (LTE)  
Marcus Olivias (LTE)

Countries of: Fond du Lac, Sheboygan Ozaukee, Washington, Dodge, Columbia, and Dane.

Green Bay, 330 S. Jefferson

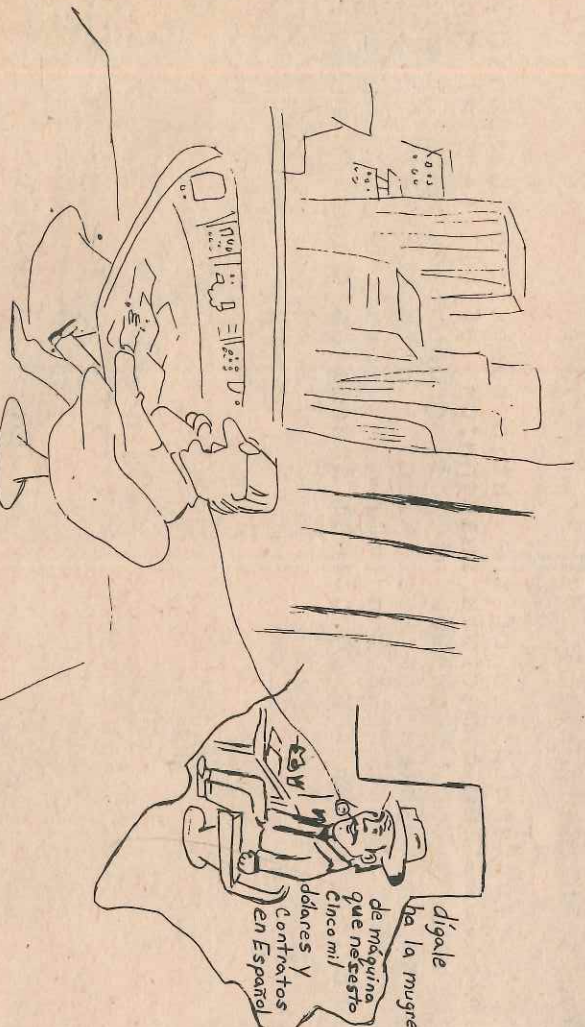
Vacancy (permanent)  
Santiago Davila (LTE)

Countries of Marinette, Oconto, Door, Outagamie, Brown, Calumet, and Manitowoc.

Racine, 618 Sixth Street

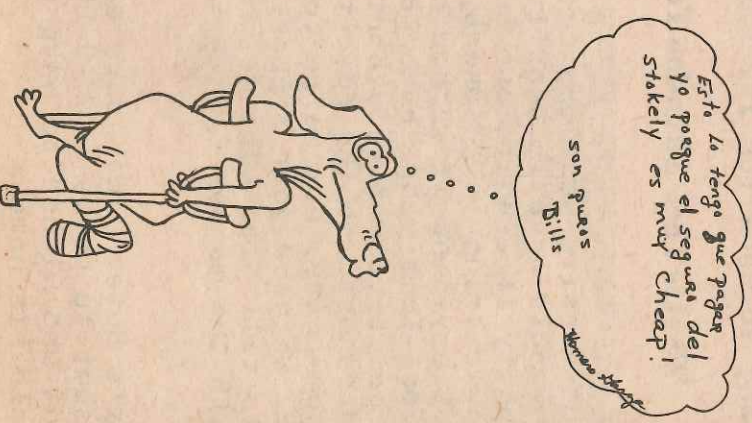
Vacancy (permanent)  
Ramiro Ramirez (LTE)

Countries of: Jefferson, Waukesha Milwaukee, Walworth, Racine, and Kenosha.



La Maquina pide 150 Trabajadores para la manzana en Michigan

300 para la seballa en Nuevo Mexico  
175 para el uetabel en Nort Da Koto  
825 para el pepino en Wautoma y----





## LATIN COUNCIL OF WISCONSIN, INC.

July 19, 1974

Univ. of Wis. Oshkosh  
 "Chicanos Unidos"  
 School Year 1973-74

—Boycott of Multicultural Center  
 —Requested Resignation of Counselor

In response to your question in your last edition of Adelante Raza I can personally state nothing was done last year by the Chicano students at UW Oshkosh. But one must ask the next question. Who is responsible for this, the students or someone else in the university? All I can do is give some facts and let you, the people decide.

What Happened?

Alma Ridell has been the Chicano advisor for two and a half years. Last year she was also named an associate director of the Multiculture Center. As the students' advisor she controls all the money given to the Chicano organization by the university. She has the final say of what the students can and can't do. If the students go against her will she can refuse them the supportive services and access to the money from the Center. This is precisely what happened last year to eleven brothers.

When the students apposed the workings of the Center, Alma Ridell was one of the people to take forceful action against them. They were not allowed to use the free tutors, cars for recruiting Chicanos or any other supportive services. One brother even had his job taken away. As a result of the actions taken, the students suffered greatly. One student quit school and will not come back. Two others had to find outside jobs to stay in school. (One worked all night and went to school in the morning after work) And many of the others did poorly in school, possibly because they could not use the free tutors. Is this what a Chicano advisor is for?

As an associate director of the Center Alma was also partially responsible for initiating and implementing new programs. Last year they had \$25000 to work with and it was all gone by April. I still don't see any programs for either the students or the community. What would you do if someone spent your \$25000 and had nothing to show for it?

What is Their Situation Today?

The university has many resources which could greatly benefit the community if used to our advantage. We could bring in speakers, movies almost anything if we had a good advisor. This year the organization will get \$6,500 Surely, part of this could be used to the advantage of the community, but we cannot do it alone. We need your support if we are to tell Alma what we want to do with the money.

Editor's Note: The above comments were sent to us by a UW-O Chicano student who wished to have us withhold his name.

FROM: Teresa Olivares, PhD., Vice-President  
 TO: Richard Friedman, Dir  
 Dept HEW-Chicago

George J. Vavoulis, Dir.  
 Dept of Housing & Urban Dev.-Chicago

John Jemilo, Adm.  
 Dept of Justice: Law Enforcement-Des Plaines

Joseph Conner, Dir  
 Civil Service Commission-Chicago

James T. Wardlow, Assoc. Ass.

Regional Director  
 DOL Off. of Contract Compliance-Chicago

Elmer W. McLain, Regional Dir.  
 EEOC-Chicago

Mildred Harpole  
 HUD-Milwaukee

Wm. Messersmith, Dir.  
 Community Services-Chicago

Mr. David Adamany, Chm.  
 Executive Committee  
 Wis. Council on Criminal Justice-Madison

Graham Watt, Director  
 Office of Revenue Sharing--Washington D.C.

Gentlemen:

The Latin Council of Wisconsin, a federation of more than fifty Latin Agencies throughout the State of Wisconsin has unanimously given me the authority to request an investigation or auditing of those counties that appear in the U.S. Census 1970 data as having more than four hundred Latin residents, but do not comply with Equal Employment Opportunities Federal Guidelines.

We are in the understanding that none of these counties have recently submitted the Equal Employment Opportunity Commission State and Local Government Information (EEO4) to the Joint Reporting Committee, Washington, D.C.

Brown	Dane	Dodge
Fond du Lac	Jefferson	Kenosha
Milwaukee	Outagamie	Racine
Waukesha	Sheboygan	Walworth
Rock		

The Latin Council of Wisconsin and the entire 70,000 Spanish Community is appalled by the lack of affirmative action planning and implementation of the said counties; by the discriminatory attitude of the counties in regard to recruitment, training, interviewing, hiring and advertising of vacancies; by the violation of State and Federal Legislation in regard to employment of Spanish American citizens.

As a representative of the Latin Council of Wisconsin, I am requesting immediate suspension of all federal funds earmarked for the above violating counties until these gross inequities are rectified. We the Latin people of Wisconsin call upon the following governmental agencies to investigate the counties' inequitable use of funds.

Thank you.

Sincerely,

*Teresa Olivares*

TERESA OLIVARES  
 Vice-President  
 Latin Council of Wisconsin



LA CLINICA DE LOS CAMPESINOS, INC.

La Clínica De Los Campesinos, Inc, fue establecida para servir a la gente migrante y trabajadores temporal es de agricultura en el Estado de Wisconsin. La Mesa Directiva está compuesta de 21 individuos, algunos que representan al consumidor y otros al profesional.

El proposito de La Clínica es para dar servicios de salud y servicios relacionados a salud para la gente migratoria en el Estado de Wisconsin. Durante la temporada de agricultura, dos clínicas han servido en las areas alrededor de las ciudades de Wautoma y Endeavor. Este año tambien habría una clínica en Beaver Dam. Las tres clínicas ofrecen servicios diagnosticos igualmente como curativos.

Otros esfuerzos de La Clínica son para establecer un medio de comunicacion con médicos y otras personas de profesiones relacionadas a medecina para asegurar servicios de salud comprensivos para la poblacion migratoria en el estado.

Tipos De Servicios Disponibles En Las Tres Clinicas De Los Compesinos:

- A. Diagnostico y Curativo
- B. Laboratorio
- C. Cirujia Menor
- D. Referir Pacientes a Especialistas
- E. Servicios Sociales (Limitados)
- F. Informacion de Sanidad
- G. Transportacion (en necesidad)
- H. Servicios de Farmacia
- I. Servicios Dentales
- J. Servicios de Planificacion Familiar

H O R A S D E S E R V I C I O S

Horas de Medico:

	BEAVER DAM	ENDEAVOR	WAUTOMA
Lunes	6PM - 10PM	6PM - 7PM	3PM - 7PM
Miercoles	6PM - 10PM	6PM - 7PM	3PM - 7PM
Viernes	6PM - 10PM		3PM - 7PM
Domingo	2PM - 7PM		2PM - 5PM

Horas Dentales:

Lunes a Viernes	8:30-4:00	8:30-4:30
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Horas de Oficina:

Lunes a Viernes	8AM - 5PM	8AM - 5PM	8AM - 5PM
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APPLETON

APPLETON: TITLE I - LA RAZA, INC.

A good number of concerned residents in the Appleton community are not only interested about the welfare of migrant children, but their friendship extends to joyfully welcoming the arrival of migrants to our area which includes greeting them upon their arrival; sharing a beer, signing up all children for a summer of learning and recreation.

St. Pius, St. Thomas More, the First United Methodist Church of Appleton, UMOS, and La Raza, Inc., and the crew of Title I are all continually working for this purpose of goodwill.





# Industry, Labor & Human Relations

THIS PAGE SUBMITTED AND PAID FOR BY:

Wisconsin Department of  
INDUSTRY, LABOR AND HUMAN RELATIONS

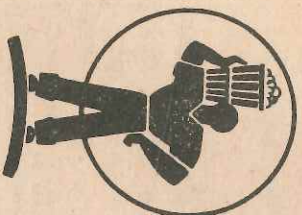
EMPLOYMENT SECURITY DIVISION



WISCONSIN  
SALARIO MINIMO

P.O. BOX 1667  
MADISON, WISCONSIN  
53701

Efectivo el 1 de Abril de 1974



Los salarios dictados abajo aplicarán a todos los trabajadores menores de 18 años de edad y mujeres adultas, empleados en jornadas enteras o media jornada en empleos particulares incluyendo organizaciones que no proporcionan ni buscan provecho aunque pagen por hora, pieza, comisión, o en cualquiera otra base.

EQUAL RIGHTS DIVISION  
Box 2209  
Madison, Wisconsin 53701

## NOTA:

Las regulaciones estatales de salario no aplican a hombres adultos, pero patronos pueden ser sometidos a pagar el salario mínimo legal y sobre tiempo bajo la establecida Ley de Empleo Imparcial que prohíbe discriminación en la base de sexo.

### 1. SALARIO POR HORA

(a) MUJERES ADULTAS DE 18 AÑOS DE EDAD O MAS:

**\$1.88**  
**\$1.50**

(b) MENORES DE 17 AÑOS DE EDAD O MENOS:  
(c) PROPIINAS:

Adonde el trabajador recive propinas de los patronos u otras personas, el patrón pagará como un mínimo 75% del salario dictado arriba, con tal que el patrón pueda establecer, por sus documentos, que por cada semana que se toma credito, cuando se suman las propinas y los salarios pagados, el trabajador no haya recibido menos que el salario mínimo dictado arriba.

(d) MAXIMO DESCUENTO POR CUARTO Y COMIDA

- |             |                                      |  |
|-------------|--------------------------------------|--|
| (1) Comidas | — mujeres de 18 años de edad o más   | — \$22.55 semanal o \$1.05 por comida. |
|             | — menores de 17 años de edad o menos | — \$18.00 semanal o \$.85 por comida.  |
| (2) Cuartos | — mujeres de 18 años de edad o más   | — \$15.05 semanal o \$2.15 diario.     |
|             | — menores de 17 años de edad o menos | — \$12.00 semanal o \$1.70 diario.     |

(3) Descuentos por comidas se pueden hacer solamente por comidas de buena fe, conveniente a la jornada del trabajador. No se pueden hacer descuentos o dar prestamos por comidas que el trabajador no comió excepto en trabajos adonde cuarto y comida se da y es aceptado semanalmente.

### 2. SALARIO AGRICULTURAL POR HORA:

(a) Mujeres adultas de 18 años de edad o más:

**\$1.69**  
**\$1.35**

(b) Menores de 17 años de edad o menos:

(c) Descuento Máximo por Cuarto y Comida:

- |            |                                      |                                       |
|------------|--------------------------------------|---------------------------------------|
| (1) Comida | — mujeres de 18 años de edad o más   | — \$20.30 semanal o \$.95 por comida. |
|            | — menores de 17 años de edad o menos | — \$16.20 semanal o \$.75 por comida. |
| (2) Cuarto | — mujeres de 18 años de edad o más   | — \$13.50 semanal o \$1.95 diario.    |
|            | — menores de 17 años de edad o menos | — \$10.80 semanal o \$1.55 diario.    |

### 3. EL PATRON DEBE TENER DOCUMENTOS PERMANENTES

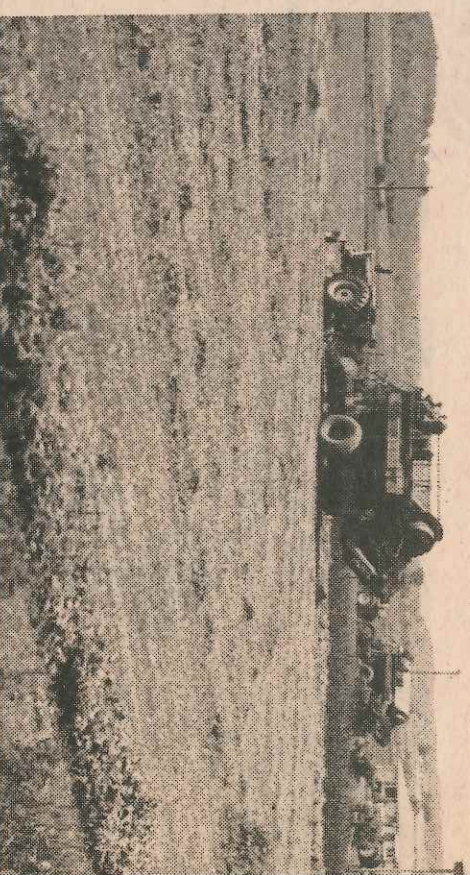
(a) Cada patrón debe tener documentos permanente por lo menos de dos años, y que sean disponibles para inspección y copiado por un autorizado delegado del departamento, y que muestre lo siguiente sobre cada trabajador menor de edad or mujer adulta:

- (1) Nombre y dirección.
- (2) Fecha de nacimiento.
- (3) Fechas enque empezó y terminó el trabajo.
- (4) Tiempo enque empezó y terminó cada período de comida.
- (5) Tiempo enque empezó y terminó cada período de comida.
  - a) Cuando los períodos de comida del trabajador son requeridos y cuando éstos períodos de comida serán descontados de la jornada de trabajo.
  - b) Este requisito no será aplicado cuando el trabajo es tal que la producción o actividades parian en un horario fijo.
- (6) Número total de horas trabajadas por día y por semana.
- (7) Salario pagado en cada período de jornadas.
- (8) La cantidad y razón por haber hecho descuentos del salario.
- (9) Producción total del trabajador si no se le paga por hora.

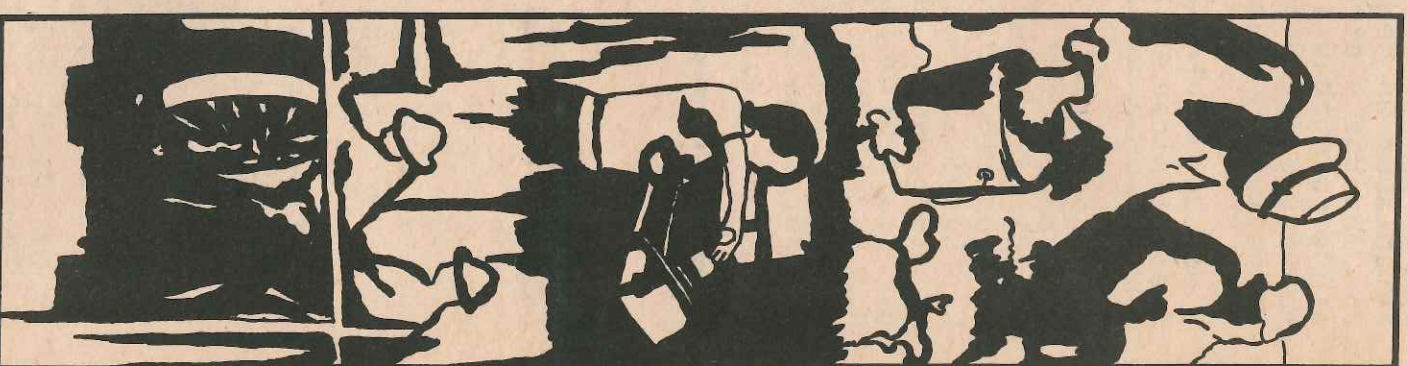
(b) DETERMINACION DE COMPLACENCIA. Los períodos de jornadas se tomarán como la unidad que determinará complacencia a los salarios mínimos ya mencionados.

WISCONSIN

FOOD PROCESSING



Approximately 6,500 migrants, from the Rio Grande Valley are now in the State of Wisconsin for the harvest and processing of vegetables, during the months of June to November.





# THE UNITED FARM WORKERS' POSITION ON LEGISLATION

The position of the United Farm Workers of America on federal legislation can be summarized as follows:

The UFW favors legislation that will make possible a strong farm workers' union. They are not asking for preferential treatment. All they are asking for is the same protective legislation that industrial workers had when they were in the position that farm workers are in today. To quote from UFW's statement to the senate subcommittee on Migratory Labor:

"The relief we seek today is neither very new nor very revolutionary. It has proved beneficial to the nation in the past when unions were weak and industry strong. We need and favor NLRA amendments along with the lines of the original Wagner Act but we oppose for this period in history restrictions of (the) Taft-Hartley (1946) and Landrum-Griffin (1959) (amendments to the Act)...."

The policy to the original Wagner Act and its administration for 12 years (1935-1947) was to promote unionization of the unskilled and semi-skilled workers in mass production industry. Its aim was to quiet widespread industrial unrest and to meet the social and economic challenge of the great depression. Senators will recall that when the 90th Congress passed the T-H Act over President Truman's veto, labor leaders called it a "slave labor Act". They were ridiculed later when their unions which had ongoing collective bargaining relationships with employers who were by that time accustomed to dealing with labor unions. That's what survived.

"Taft-Hartley did, however, accomplish the purpose of its sponsor in that it effectively decelerated the space of union organizing as annual union membership statistics will show. History will record that T-H and L-G together with continuing business community determination to oppose unions...succeeded in checking the progress of labor organization in America before it had accomplished half its job...Where would the

large industrial unions be today if Congress had "protected" them from the beginning, not with the Wagner Act, but with the T-H Act in its present form?

"We too need our decent period of time to develop and grow strong under the life giving sun of a favorable public policy which affirmatively favors the growth of farm unionism,"

There is a considerable body of evidence to show that employers who opposed unions and are willing to spend money to fight them can use NLRA procedures to entangle union organizing efforts in protracted administrative and court battles which effectively frustrate the will of the workers. This is in fact what happens regularly in the southern textile industry and in other industries where the workers are weak and the employers and the community hostile to unionization. "NLRB and the court cases involving J.P. Stevens & Co. serve as a good case history for anyone who is interested in learning just how an unscrupulous employer, who has the support of the local establishment, can make a mockery of the labor act. Since 1953, when the Textile Workers' Union initiated an organizing campaign in its plants, complaints have been issued against the company on 10 successive rounds of unfair labor practices. The company has lost many a case, including one which cost it \$654,573 in back pay; but it hasn't yet signed a contract with the union and shows no sign of abandoning its illegal anti-union campaign. At this point the TWUA does not have under contract a single mill in the southeastern states belonging to any of the big three textile chains--Burlington, J. P. Stevens and Deering Milliken even though the union has won NLRB elections at such plants (from an article by Thomas E. Harris, entitled "Remedies for An Aging NLRA," AFL-CIO American Federationist, February 1971).

The Farah struggle is another example of the difficulty of winning contracts for workers who are covered by the NLRA when the employer is willing to spend thousands of dollars to fight the union. It also illustrates the additional leverage an employer has in the Southwest when he is willing to traffic in the misery and hunger of legal and illegal immigrants from Mexico. (In 1973 the U.S. Border Patrol "apprehended" 609,673 illegal aliens from Mexico in the Southwest Region. Experts estimate that for every illegal caught there is one who is not caught.) The Farah workers won a protection, not through the legal protection of the NLRA, but because of an effective nationwide boycott of Farah pants and of stores which sold Farah pants.

## Chicanos and Cable Television

By Raul Yzaguirre

The Chicano community has a great many service needs that are not being met by the current communications media. Perhaps the most obvious are the need for Chicano culture and Spanish language programming.

Traditionally, over-the-air broadcasting has allowed for only non-prime time production of programs in Spanish by Chicanos. Even in areas of high concentration of Chicanos such as the Rio Grande Valley (80% of the population), Spanish programming is limited to Sunday morning shows. These shows tend to be low-budget or no-budget productions in which the local channel capitalizes on the demand and advertising profits without investing either money or prime time.

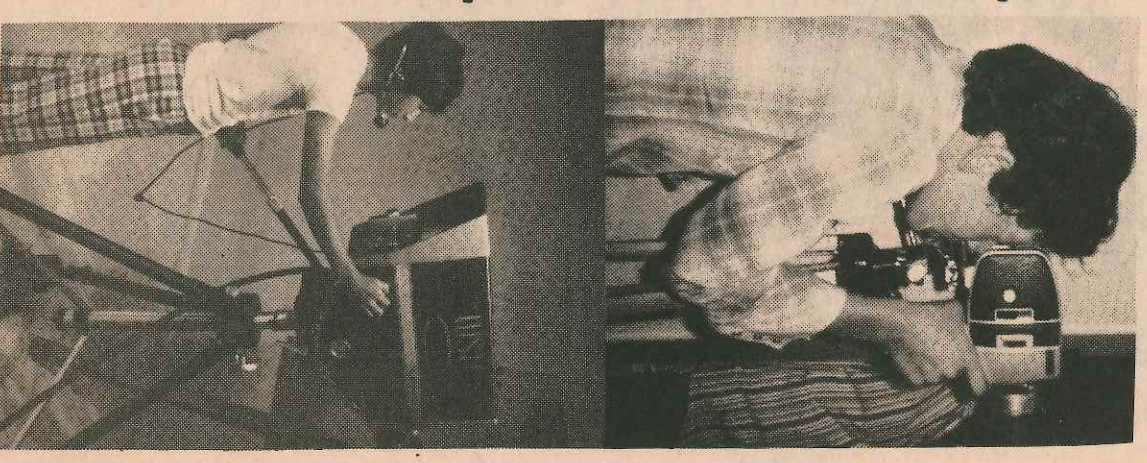
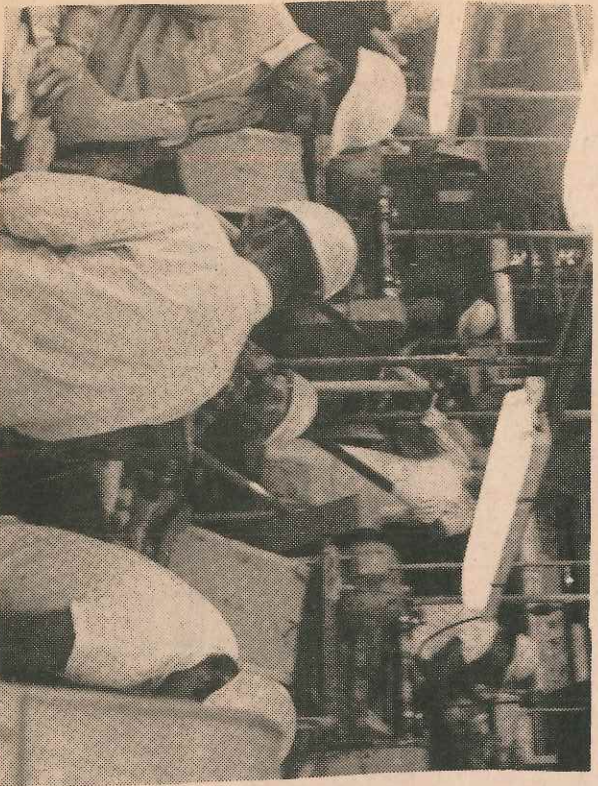
### Bilingual Bicultural Education

Because "traditional" education systems have grossly failed the Mexican-American, our answer has been the promotion of a bilingual bicultural approach. This approach has been proven successful because it builds on what the child brings to the classroom instead of negating the child's language and culture. Congress has seen fit to appropriate only enough money to meet the extra educational costs for 40,000 children nationwide. (There are 5,000,000 children of Spanish-speaking background in this country).

It is, therefore, obvious that Chicanos must find other ways to promote bilingual and bicultural education for our children. One way is cable TV; its large channel capacity can be utilized as a relatively inexpensive means for bringing bilingual education to every home where it is needed.



...And the land for those who work it.

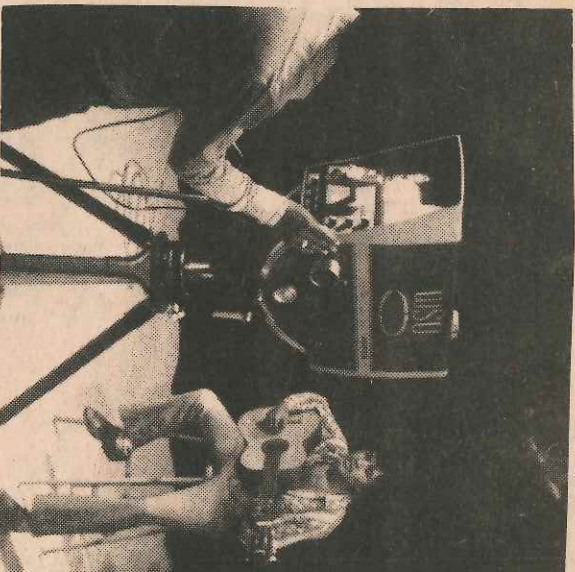




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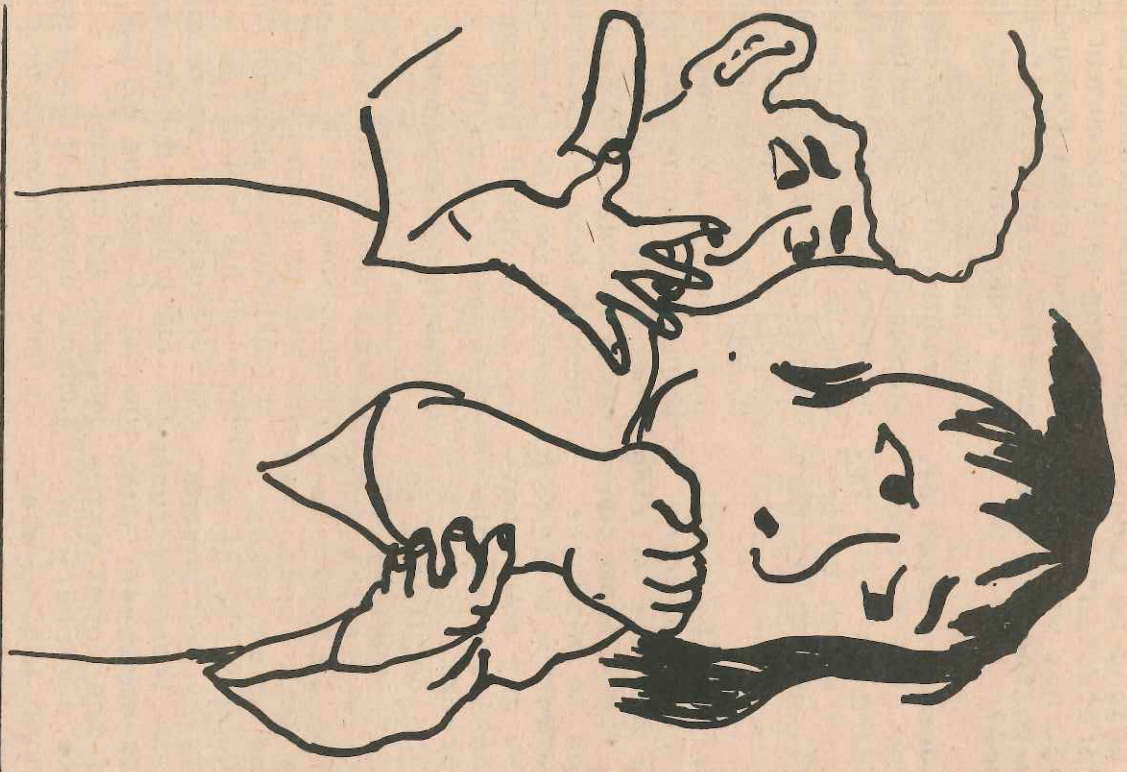
## MEDIOS DE COMUNICACION

El lenguaje es la expresi  
artística del pensamient  
La persona se comunica p  
medio de signos; escrita  
maciones del cuerpo, pal  
bras y arte. El desarro  
de estos signos es la ba  
y el fundamento de la  
expresion artística. Y  
mismo tiempo es la raiz  
comunicacion humana en l  
sociedad.



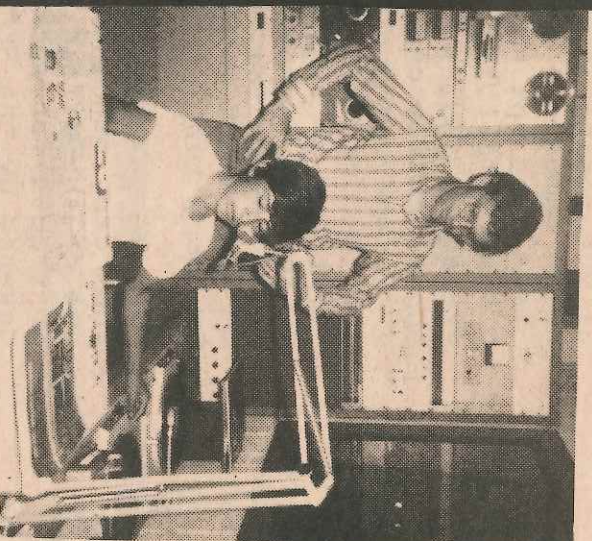
"I feel we are developing  
into something unique in  
education."

Dr. Carlos E. Cortes



*"La Revolucion Educativa es una Revolucion en fin."*

"Perhaps the most important  
carrier of a nation's cultur  
is its language. Ability to  
communicate is essential to  
attain an education, to cond  
affairs of state and commerc  
and generally, to exercise t  
rights of citizenship" (The  
Excluded Student, Report III  
May 1972, of the U.S. Commis  
on Civil Rights).



Esta Juventud Chicana está muy interesada  
en la enseñanza de comunicacion. Se  
encuentran en un programa de Title I en  
la Universidad de Oshkosh, y apadrinado  
por La Raza, Inc., Appleton.

*"Of all the tortures that I can im-  
agine, none is more terrible than  
wasting time on words when action  
is needed."*

Eugenio Maria de Hostos



Title I Migrant  
children of Lena enjoy their day